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HERALD OF MISSION NEWS

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No. 5.

R. M. Sommerville, EDITOR
NEW YORK.

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Herald of Mission News

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MAY,

1892.

OUR VIEWS OF MISSION WORK.

A MISSION TO CHINA.

Mrs. Mary E. Metheny, Mersine, Asia
Minor

In the February number of the **HERALD OF MISSION NEWS** you have asked the advocates of a Mission to China to state their reasons for urgency in this direction. If "this direction" means Chinawards, it should be remembered that the original mover in this matter did not specify China, but Africa, China, or some new place where the Gospel has never yet been preached. We do not urge China to the exclusion of other fields; but we do urge that the Church is able, and therefore ought to carry on another Mission.

Some who gave in their names as subscribers afterwards having a strong preference for China, the scheme seems to have taken shape as the China Mission. Surely the Church needs no statement of the "urgency" in the direction of Foreign Missions in the *abstract*.

"Go ye into *all* the world, and preach the Gospel to every creature." Is it not time for urgency, when, more than eighteen hundred years after this command was given, the professed followers of Him who gave it have fallen so far short of its fulfillment?

"Work while it is day, for the night cometh when no man can work." "Other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice." "How shall they hear without a preacher?"

"Thy kingdom come; Thy will be done on earth as it is in heaven."

"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* shall the end come."

"One generation passeth away, and another cometh." If we in our generation refuse to carry the Word, why not the next, and the next? Remember that the heathen of this generation can only be reached by the Christian of this generation. Are we willing to play the part of Jonah, and "flee unto Tarshish"? The Word of God is full of pleas for urgency—"The soul that sinneth it shall die." "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

But let us look at a few *facts* with reference to China; for if a Mission is to be begun we must choose a field, although one may be as important as another.

"Behold these shall come from far, and these from the north, and from the west, and these from the land of Sinim."

I believe that those who prefer China to other fields give as one reason that we have Chinese brethren who could be utilized as helpers, and who are anxious to have the Gospel preached among their own countrymen. This, too, seems to be the proper complement of our work among the Chinese in the United States.

I present for your consideration a few items written by a missionary to the Chinese for the *Missionary Review*.

"China is to-day the great missionary field of the world. In the Chinese empire we have one of the largest domains ever swayed by a single power in any age or any part of the world. According to the most careful estimate, it comprises a continuous area of more than five and a quarter million square miles. It is one-half larger than the United States with Alaska thrown in.

"According to the lowest estimate, the population of China is one-fourth of the human race; six times as many people as there are in the entire United States—350,000,000 souls; men with moral accountability, and immortal destiny.

"The greatest problem before the Church of Christ to-day is the conversion of China. It is an extremely difficult task. Their moral condition is most accurately described by Paul in that wonderful first chapter of his Epistle to the Romans. That terrible picture of human depravity is no libel on human nature. The black picture is not overdrawn. Heathen character is no better to-day than it was in the time of Paul. The Chinese question is destined to become one of the difficult problems for this or the next generation to solve. Christianizing China is the only solution of the Chinese question.

"There are reasons for hopefulness. There is a better feeling upon the part of the people. I make this statement with a full knowledge of the recent disturbances in China. Were there not better feeling there would have been twenty Tientsin massacres since last May. These troubles in China have been greatly misunderstood in this

country. They are not 'anti-missionary' riots, but an insurrectionary movement upon the part of a treasonable secret society. The emperor's edict is an inspiration to all who believe in the providential ordering of events. It is a distinct recognition of Christianity, and assures protection to missionaries and native converts. I see no reason why China may not be converted in the next fifty years, if the Church awakens to a full sense of her responsibilities and duty."

And now a few words as to "the source of income." You have before you the amounts pledged by different individuals.

I would respectfully dissent from the statement that it is necessary to have \$6,000 to start with. Say that the salaries of two missionaries will be £160 each—\$1,555.20 for the two. Outfit, \$300 each (I believe that is a *liberal* estimate), \$600. Judging from our traveling expenses with a family of six, \$800 would be ample, but should we say \$1,000, the whole would amount to \$3,155.20. Should there be a native teacher, a little more must be allowed for his expenses, wages, and a room for school. The missionaries, of course, pay their own house rent. The great expense the *first* year is getting the workers on the ground. So soon as the physician is able to treat patients he begins to pay back what is spent for him.

I confess my inability to see why \$6,000 is the least that we dare *start* with, when it does not cost more than that to run one of ten years' standing, and that where the Mission is paying rents. Our only desire is that the matter shall be put fairly before the Church. If funds can be secured to carry it on for ten years, why fear for what comes after? If at the end of that time

the Church cannot support it, let her withdraw. In the meantime there may have been souls enough brought to Christ to justify the outlay, and a work may have been started that will go on without foreign agency.

Why should we be so afraid to trust the Lord when it comes to money matters? "Open thy mouth *wide*, and I will fill it." "Prove me now herewith," saith the Lord of hosts, "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it."

Next year is the Carey Centennial. Shall we not take courage from the subscription for him? Think of that £13, 2s. 6d! To what has it grown? Dear brethren, our hope for the "probable source of income" is that God will so touch the hearts of His people that they will feel that it is more

"blessed to give" than to lay by; that they will cease to hoard what He has given them to use for His glory; to accumulate fortunes for their children, to spend for luxuries, to wait till death has called them away from their possessions before they lose their hold on them.

I have no doubt that when we come to die we will have many regrets as to the way in which we have spent that which God has entrusted to us, but I am sure we will never regret that we gave too much to the cause of Christ.

Because we are resolved to help the Lord's work to the utmost limit of our ability, we have faith to believe that others will do the same.

May the Lord of the harvest guide you in your "efforts to come to a decision that will be for His glory."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

THE TURKISH EMPIRE.—In view of the persistent opposition that has been made to evangelistic work in the Turkish empire, especially during the past year, the following circular will be read with interest. It is well fitted to rebuke our fears and encourage us in the service of God. The Lord reigns, let the earth rejoice.

CIRCULAR.

The present state of the school question is as follows: On the issue of the general order of January 6, concerning the closing of "unauthorized" schools, Mr. Hirsch, by a note to the Porte, requesting immediate measures to prevent its application to any

American schools, claiming that they are recognized as legally established in the Vizirial order of 1889 (obtained by Mr. Straus). Telegrams were accordingly sent temporarily suspending the application of the general order.

The Porte then requested Mr. Hirsch to discuss the basis of a new regulation concerning schools. After many counter proposals the Porte has now ceased to oppose the two main points of his contention; namely: (a) No reason save refusal to submit to Art. 129 of the school law can justify the prohibition of a school, and (b) No obligation to exclude Moslem pupils may be laid on the schools. Nothing is as yet settled in writing, but there is reason

to believe that the hand of the Lord has been outstretched to save us when evil was determined against us. A reason for additional confidence in this belief is Lord Salisbury's order to the British Embassy to follow the lead of the American Legation, and the French Embassy's taking nearly as strong ground as that of Mr. Hirsch — although acting separately and with the design to secure special advantages for its own schools. The French have agreed to exclude Moslem children from its Mission schools. Mr. Hirsch firmly refuses to yield this point, mainly in the interest of the Mission among the Nusairiyeh.

As soon as formal settlement has been reached its details will be furnished to all the Missions. Meantime we can hardly over-estimate our obligation to Mr. Hirsch, who, under the providence of God, appears to have been the means of averting a great calamity.

Constantinople, March 15, 1892.

CYPRUS. — We have little to report respecting the work on the Island of Cyprus. A cable of the 7th April announced that the foundation was ready for the chapel, and instructions have been forwarded to London to dispatch the building.

The poisoning of Mr. Stevenson on Tuesday, March 15, through taking part of a dose of medicine which he had obtained from a druggist in Nicosia, will make that month memorable in the history of the Mission. For many days the efforts of American physicians to reach the island in response to repeated calls for help were ineffectual. Dr. Metheny had gone to Beirut, hoping to find steam transportation from that port, but only succeeded in securing a passage by

special steamer on the evening of Friday. On his arrival the next day at 1 p. m., he found our missionary seemingly at the point of death. "His pulse," he writes, "indicated so clearly his condition I thrust into his mouth a *very* small dose of trinitrin. This started his waning powers somewhat. Shortly after I repeated the dose, when, after the usual flush to the head, the heart's beat became regular and fuller. Hope now returned with the natural pulse, and the suspense so long and intense was followed by a long, restful sleep, cheering us beyond measure with the hope that, as our Saviour had so strangely verified His promise, 'Lo, I am with you,' in so *many* unforeseen and uncalculable ways since the beginning of this series of events, He will give back this husband to his anxious wife, to us, to his work for the Master. Sabbath passed with considerable comfort, followed by a long, refreshing sleep. His heart has had but little trouble up till Monday forenoon, when it fluttered a little, but was relieved without means."

On Tuesday, Dr. Balph, of Latakia, arrived by the regular steamer from Beirut, and more recent advices indicate the recovery of our missionary.

In closing his letter Dr. Metheny says, "How gladly my voyage was undertaken, and how gladly the expense of chartering a special steamer has been paid, how gladly Dr. Graham, of Beirut, would have taken his life in his hand, even under the known uncertainty of sail travel at this time of the year. How gladly, too, Dr. Balph followed by the very first way possible to him. All for one brother who, had he died, I have no doubt would have gone straight to glory. How 'urgent,' then, the appeal, 'Go and do likewise,' for many brethren at present

in a far worse plight than Brother Stevenson. Shall we heed this 'voice of God'?"

RUSSIA.—The extraordinary persecutions with which the Russian Government is treating the Stundists naturally call the attention of all Christians to this body of believers. Their number is variously estimated from 100,000 to 200,000. They have been in existence for more than a score of years, their name having been given them because of the *stunde*, or "hour," which they spend together in prayer and study of the Bible. They owe their origin, doubtless, to the German Lutherans, who first brought them some light from the Word of God. One of their leading men, when summoned before a tribunal, affirmed that they had no intention of forming a separate sect; that having asked the priests some questions, which they could not answer, they had studied the Scriptures for themselves. It is not to be wondered at, that finding no help from the priests or from the Church, they do not recognize any priesthood or sacraments; they are simply a brotherhood, believing in the Bible, and seek to know its teachings. They have doubtless many crude notions, but they are, according to the confession of all parties, diligent, honest, sober, truthful men and women, and notwithstanding the fierce persecutions and exile, they are increasing in numbers and are unquestionably a power in Russia. The government and the Greek Church claim that the communistic notions of the Stundists are a peril to both State and Church; but it is a hideous blot which Russia is making on the page of history when she so persecutes her soberest and purest citizens. The Evangelical Alliance may well call upon Christians in all the

earth to remember in prayer these oppressed believers.—*The Missionary Herald.*

INDIA.—To me the evidences of the coming of the day of the Lord to this land are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement. The habit of consulting statistical tables in our missionary reports, and forgetting all else, has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, "Show us converts," is a most misleading one, and has misled many good missionaries, and, under the criticism which is allied to this demand for converts, has discouraged not a few. But even in answer to that demand for converts, when the time comes for me to say something on that head, I think our doubtful and critical friends at home will be surprised. It will, no doubt, be a matter of surprise to many for me to say that the burning question in India to-day in all missionary circles is not "How shall we multiply converts?" but, "How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?" The fact is, that while God is over-ruling a hundred forces, and directing them as well to the accomplishment of those indirect results which are preparing the way for the direct fruitage of the Gospel, He is delivering into our hands *just as many converts as we are able to take care of.* The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home, from among the non-Christians of our "Christian commu-

nities," to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in New York City; and yet the number of converts, yearly, in India, will be from five to ten times as great as the number of conversions in New York. Give to India one-half the missionaries, in proportion to population, as there are ministers and Christian workers in America, and India will be evangelized in ten years, or at the very outside, in twenty-five. India has a population of 300,000,000 people. America, or the United States, has, say, at the outside, a little more than a fifth of that number; and yet India has not a three-hundredth part of the Christian force at work at the problem of Christianizing this land as America has for the same purpose. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a ten-fold result for every double of agencies which are given. Will American Christians remember that, instead of calling out insanely and ignorantly for more converts, they should be sending out, in ever-increasing numbers, more laborers into this field, where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters?—*George F. Pentecost, D. D.*

INDIA.—The Rev. J. Douglas tells an interesting story of the discovery of a whole community in Dhapawada ready for the Gospel, and at present partially acquainted with its doctrines. It seems that the village was evangelized thirty years ago, and several natives baptized. No teacher having been settled among them, the native

converts gradually yielded to the persecution of their friends, and relapsed into heathenism, but they still continued to believe in the truth of Christianity. "If we had had the support of a Christian teacher," was the sad cry of one of these lapsed natives, "we would never have gone back." Surely the fields are ripe unto the harvest! —*Missionary Record.*

CHINA.—Robert Morrison went to China in 1807, and died after twenty-seven years of labor, in 1834. At his death there were only *four converts* and *four Protestant missionaries in the whole empire.* Now we find Morrison's converts replaced by a host numbering 35,000 church members, who last year gave \$44,000 for the spread of the Gospel in their own land. "Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim (or China). (Isa. xlix. 12.)

AT HOME.

REPORT OF LADIES' MISSIONARY SOCIETY OF R. P. CONGREGATION, OLATHE, KANSAS, JANUARY 2D, 1892.—We, as a Society, have many things to be thankful for since we last penned a report of our work. 1891 has been to us a pleasant, and we trust profitable year. We have now to report an increase of membership since last year from forty-two to forty-five. The angel of death has not been permitted to enter our happy circle, and a very good degree of health has been ours to enjoy. We have had twelve regular meetings, and one called meeting for work. Almost all our meetings were well attended, and so full of interest that when one meeting closed we began to look forward to the next with pleasing anticipation.

Although deprived of the love, sympathy, and encouragement of our dear departed pastor, yet God has been good to us, for we have received much sympathy and encouragement from those who came to fill our vacant pulpit; they will ever be kindly remembered by us. Our funds have been raised by our monthly dues, donations, making and quilting quilts, tacking comforters, etc.; we have thus collected \$146.87, and have made the following distribution:

To assist in putting a mark to our loved pastor's grave, \$53.00; to the Missions, \$61.36; to assist the Denver Congregation, \$10.00; incidental expenses at home, \$10.05—leaving a balance on hand of \$12.46.

MAGGIE A. MCCREA, Sec.

MRS. R. M. ATCHISON, Treas.

REPORT OF THE J. H. WYLIE MISSION BAND, OLATHE, KANSAS, FOR THE YEAR 1891.—During the year that has just closed we have held ten regular meetings, with an average attendance of nine. During the months of February and March, owing to the inclemency of the weather, we were not permitted to meet. Our work this year has been principally for our Indian Mission. The children have shown unusual interest in their work.

The Treasurer submits the following report: To Indian Mission, \$40.61; home-work, \$8.10—total for the year, \$48.71.

LIZZIE McNAUGHTON, Sup't.

MRS. T. G. GRAHAM, Ass't Supt.

A short time since it was our privilege to witness a little entertainment of the "J. H. Wylie Mission Band," consisting of select readings, recitations, etc., interspersed by music by some of the members of the Band. All did very well considering their age and

opportunities for practice. As facts came to light it appeared that the Ladies' Missionary Society had given \$5.00 to be divided among the members of this Band, to be used as each might deem best to raise funds for Mission purposes. The small amount thus divided out was used according to the tastes and opportunities of those receiving. The ingenuity and perseverance displayed were truly interesting, as we learned from each one coming forward, told their experience, and dropped their money into a small stone jar placed on the table for the purpose.

One girl, whose hen with her nest were destroyed by a skunk, had the animal caught, and taking off, sold the skin, and rendering, sold the fat to an old country doctor, and thus increased her division of money. Some girls picked berries and sold them, giving their share of the profits. Some prepared various forms of needle-work, others cared for and made gain out of an adopted pig. These young disciples, working faithfully but with varied success, realized from the \$5.00 \$24.57. Much credit is due the Superintendents of this Band for their untiring labors.

W. M. S. OF NEW YORK PRESBYTERY.—To the members of the Woman's Missionary Society of the R. P. Church of the City of New York: During the past year seven meetings have been held; sometimes they were very small, but our work has gone on as usual.

The entertainment for the benefit of the "Peek Fund" of the Indian Mission took place at the residence of Mrs. Hugh O'Neill, on April 3, 1891. A Mrs. Richards lectured. After all expenses had been paid \$100 were cleared.

At the April meeting it was suggested to send Mrs. 'l Ushkir, the wife of our teacher in Mersine, a remembrance. Five pairs of shoes were donated and \$16.50 was raised. Mrs. Alexander and Mrs. Miller bought useful articles and clothing with the money.

The yearly subscriptions have amounted to \$130.66. While we have sometimes become very much discouraged at the lack of interest shown by many ladies in the city, still we have persevered, knowing that our labor shall not be in vain in the Lord.

Respectfully,

B. O'NEILL, Recording Secretary.

New York, March 10, 1892.

Margaret A. Dunlop in account with the Woman's Missionary Society of the City of New York for the year 1891-2:

RECEIPTS.

Balance on hand per last report.	\$0 75
Received from 1st Cong., N. Y. C.	5 00
" " 2d " "	52 00
" " Mothers' Class of 2d Cong., N. Y. C.	28 91
Received from 4th Cong., N. Y. C.	43 00
" " Mrs. F. H. Walker.	1 00
<hr/>	
Total	\$130 66

DISBURSEMENTS.

Paid to Treasurer of Foreign Mis- sion for the Industrial School Building	\$65 00
Paid to Treasurer of Southern Mission.	65 00
<hr/>	
Total.....	\$130 00
<hr/>	
Balance in Treasury.....	\$0 66

New York, March 10, 1892.

TORONTO.—After a long agitation and a thorough discussion of all the pros and cons, Toronto declared against street cars on the Sabbath, by the decisive vote of 13,997 to 9,950—a majority of 4,047. Not a single ward was carried for the project. How much this may mean for American cities, after proper representation of the subject and education of the people to it, may appear from the classes of people who fought the innovation—the very people in whose behalf it was introduced! It was claimed that the workingmen and their families needed cars on the Sabbath to enable them to reach the suburbs; but (says the *Globe*) the workingmen “wrote and spoke in public against” them, and then voted against them. It was pleaded that church members needed the cars to get to church by; but ministers and leading members opposed the change. There is much for American Christians and publicists to think over in this. Canada may teach us a useful lesson. It is probably true that cars on the Sabbath result in more extra work for the workingman than added comfort to all the rest of folks.—*The Occident*.

When you have read this
number of the HERALD OF
MISSION NEWS, you will be
willing surely to recommend
your friends to subscribe. You
can't find reliable news of our
Missions anywhere else.

paid when I was last with you are not now able. Had the money gone in this scheme of a Mission to China it would have paid a missionary a year. I have not the strength to write every one to ask them. I have received *rebuff*—have been laughed at—jeered—as you saw in Synod, for urging such “a hazardous” measure. I expect to be berated still for *interfering* with other schemes in hand. But I *know* what I am doing, and shall urge *till* I succeed. God willing, this will be soon. Let every brother put himself on record on whichever side of this question he may see fit. Let those who can’t see it as I do keep *silence* if they choose. Any one *opposing* it, and using influence against it will have soon to deal with One who knows who is sincere and who is not in this important matter. I have urged *this one* thing, *viz.* : Secure a minister and a physician and also one or *two* native Chinese brethren to go *as soon as money can be raised*. I was chosen and waited *two* years—nearly *three*, ere money was secured to send me. Publish, too, the amount *subscribed*.

I hope to increase my subscription should I be spared till October. We *must* go forward. How many, many people will be beyond our reach every day this matter is delayed! Christ will surely smile on and prosper those who obey Him in this matter. He has done so for me and will continue to do so. We ought to do so in token of gratitude for what God is doing for us in Turkey. They have over-reached themselves by enacting a law to eradicate Missions. This brought down wrath upon them. Several powers have remonstrated—protested against the new law, which would effectually close every Mission. The Turks proposed to let it be a “*dead letter*.”

But as it might come to life, it is demanded of them to remove it entirely and totally from the statute book, and replace it by *positive enactment* legalizing Mission work and estopping once for all this senseless opposition and obstruction to the only influences that can extricate them and all other heathen peoples from oppression, violence and wrong, putting them in possession of their real rights, and guaranteeing them perpetually. I am “asking great things and expecting great things” this very year. This *was* one of them; we have it virtually. Our Cyrus will dry up—*is* now drying up every anti-Christian influence operating against His Kingdom—is now preparing a way for those who are with Him in warfare against the anti-Christ Babylon. We ought to go forward in token of and response to what Christ is this very hour doing in Russia “to prepare the way” for the overthrow of the Russian as well as the Turkish anti-Christ.

Then, too, this appears to me to be *the* promised time. How I pray and long for our Church’s advancement. This is *the* road to it.

DAVID METHENY.

Larnaca, Cyprus, March 26, 1892.

TELGIE.

We herewith present our readers with a picture of the little deaf and dumb girl that Dr. Metheny brought with him on the occasion of his last visit to this country. She has been ever since under careful instruction in a benevolent institution and is making excellent progress. For a brief sketch of Telgie Ibrahim we refer to the

HERALD OF MISSION NEWS for 1890, p. 56. Full provision has been made to meet the expenses connected with her education.

telligent face of this poor child and then give a few dollars to cover holiday expenses? All contributions for this pur-



Telgie Braheim

But money is needed every year to pay her board during the summer vacation. Will not some of our friends look into the in-

pose should be sent directly to Miss Mary A. Sterrett, 3343 Ludlow street, W. Philadelphia, Pa.

"OLD SALEEBY."

This old man belonged to Mersine, and was, through the kindness of one of the missionaries there, received into the hospital at Beirut. His life was full of trouble, but the end was peace.

In a recent letter to the Mission, Dr. H. Graham, of the medical college at Beirut, says: "Poor old Saleeby passed away nearly a month ago. It was a constant wonder to me how he held on so long.

. . . . The old man was exceedingly patient, and constantly read his Bible, both for himself and for the Armenian on the bed next to his own. He used also to read to the 'Fellah' from Adana, who died of consumption, and to one on the other side, rather a hard case, who died shortly after him, and was helped much and probably led to a new life through the instructions of 'old Saleeby.'"

In his earnest efforts to teach ignorant sufferers at his side, and, if possible, reach their hearts with the message of eternal life, we witness the working of vital Christianity. Instances of this kind encourage missionaries to labor on, regardless of opposition, and should lead to the widening of missionary operations.

THE FIRST MISSIONARIES.

They were, as to preliminary qualifications, men who were themselves converted, men who were filled with the Holy Ghost (Acts xi. 24) and with faith. They were spiritual men for spiritual work. They were men who were inwardly moved by the Holy Ghost for this particular undertaking (ix. 15; xiii. 2, 4). They were men of ability and learning: Paul, brought up at the feet of Gamaliel; Barnabas, a Levite,

and therefore well educated; Apollos, who had been taught at Alexandria; Timothy, one instructed in the Scriptures from his youth. Some of the other Apostles who became missionaries to other countries were not, as we should say, so well educated; but these are not so prominent in the Acts of the Apostles.

When these chosen missionaries began to undertake the work, they proved themselves to be bold (xv. 26) men who hazarded their lives for the Name of the Lord Jesus. They were whole-hearted, they were in downright earnest, they thoroughly believed in the religion they had to proclaim, they were sure that it was the very best—better than any to be found even in Corinth, or Athens, or Rome—and that it was the duty of every one who heard the Gospel to leave his old religion and embrace it. But, though bold and enthusiastic, they were not fanatics. When persecuted in one city, carrying out our Lord's command they fled to another. When persecuted at Antioch in Pisidia they left it (xiii. 50); the same was the case at Iconium (xiv. 6), at Lystra (xiv. 20), at Philippi (xvi. 40), at Thessalonica (xvii. 10), and at Berea (xvii. 14). In fact, they proved themselves to be not only men of faith, but also endued with wisdom and holy prudence. Their patience and humility is, I think, evidenced on the occasion of the first preaching of God's truth in Europe. Paul had seen the vision of a *man* of Macedonia, and had heard from him that pathetic cry, "Come over and help us." Paul was not disobedient to the heavenly vision. He went over to help them. He might have expected great and immediate openings after such a summons. If he had such expectations, they were disappointed.

No eagerness to be saved manifested itself. And as a beginning of answering this call of God, which brought him over the sea, he was content to sit down and teach, not men at all, but *a few Jewish women*. He did not despise the day of small things. He commenced with a little beginning, but that beginning opened the great work among the women of the world.—*Rev. J. P. Hobson.*

A TRIUMPH OF THE GOSPEL.

Bishop Ridley sends a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Laklan, one of a group of islands at the mouth of the Skeenay River, in British Columbia. Six years ago, some of these Indians, under the lead of their unbelieving and hostile chief, Skeuksh, burnt the church, destroyed the Bibles and Prayer Books, blasphemed the Saviour, persecuted the native Christians, and for a year afterward no Christian teacher was allowed to land on the island.

Recently, the chief addressed all the adult males of the tribe, whom he had invited to his house (a huge building covering 3,600 feet) in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluded: "I now give myself to God. Pray for me—pray, pray!" "Whereupon the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a half, and some of the chief supporters of Sheuksh in his persecuting measures, and many others, avowed their determination to give themselves to God,

and by His help lead a Christian life. Joy and thanksgiving fill the hearts of the Bishop, the other missionaries and the native Christians at this answer to the many prayers they have offered for the conversion of this heathen chief and his followers.—*Spirit of Missions.*

PROVIDENCE AND PRAYER.

God's providences are wonderful. He ever keepeth watch above His own. When word reached us of the condition of our brother, Rev. J. R. W. Stevenson, every avenue by which we might reach Cyprus seemed closed. It was not the time of the steamers; even the winds were contrary, so that we could not have reached him by sail-boat. Then, *accidentally*, as the *world* would say, but in answer to prayer, as *we* believe, God opened a way by which Dr. Metheny reached him, when help was most needed. He sustained our brother, and his devoted wife, who for nearly five days ministered at his bedside with none but strangers about her. But there was a Friend there; one who sticketh closer than a brother—one in whom was all their trust. God's purpose in this trial may not be altogether known to us. It never may. But we do know that it has already had its uses. It has raised up friends for our brother and his wife here in Larnaca as perhaps no other means could have done. As missionary workers here occupying different fields, we have been brought nearer to each other, united by a more tender bond of sympathy and Christian love. We have learned anew the importance of working while it is called to-day, and it ought to arouse a renewed interest in the work on the part of the Church at home. Oh that the Church, that Christians everywhere,

valued as they should the worth of prayer—that golden key that unlocks the treasure-house of God. What great things He is ready to do for us just for the asking. In regard to the work in Syria and Cilicia it seems to be a time of threatened danger. And yet some rays of light even now are breaking, presaging the dawn of a better day. The new school law, which it was reported was soon to go into effect, I think will be dropped for the present, and we hope they will finally be compelled to repeal it altogether.

* * * * *

Mrs. Stevenson has displayed remarkable Christian fortitude under the trying circumstances, and has been wonderfully sustained.

J. M. BALPH.

Larnaca, Cyprus.

THE QUALITY OF MISSION CONVERTS.

Last November a native Christian of Central India, who travels as a seller of hides, was subjected to an unprovoked assault in one of the ferry-boats which ply on the River Godavery. Arrived in town, he caused a summons for assault to be issued against his assailant. During the interval, however, between the summons and the trial of the case, a new spirit had arisen within him. He felt that his present course was not according to the mind of Christ, and that there was a more excellent way. Finding that he was not allowed to carry out his desire to withdraw the charge, he proceeded by another method. When the decision was given in his favor, with costs, he stated in open court that he did not wish any payment of costs. With the permission of the Hindu magistrate, he told to all present how the Lord had for-

given his sins and made him willing himself to forgive others. And when, afterwards, he introduced his enemy, now become his friend, to Mr. Norman Macrae, who narrates the incident in *Echoes of Service*, we can understand the closing words of the missionary's narrative, "You may be sure we had a hearty praise meeting." What much finer sensitiveness of the Christian heart, it may be asked, can we desire to find than we find here? When the quality of Mission converts is called in question, such cases seem to demand a measure of how far it exceeds, rather than of how far it falls below, the standard at home.—*Missionary Record*.

A CONVERTED POCKET-BOOK.

Talk of men as converted, as Christian men, who consciously and deliberately allow their property to be used for debasing, ruining their fellow-men! Imagine that a man's heart and will can be converted to the service of God, and his property remain in the service of the devil! 'Tis an utter impossibility!

The conversion that does not reach a man's use of his property is no true conversion. There is no truly Christian man who keeps an unconverted pocket-book or bank account. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts. The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth with its vast powers of service. God has so ordered

the social life of our race that no man can make the most of his powers of mind and heart and will until he employs those powers in the service of his fellow-men. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which material wealth places at a man's disposal. No man has the slightest right to say of his wealth, "It is mine; I may use it selfishly if I will." No man has arrived at a true conception of the responsibility that attaches to the possession of property, until his relations through it to his fellow-men fill a larger place in his views of life than does his ability by his wealth to serve his own selfish ends. No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are under that law, of necessity, as he is of necessity a member of society and of the State, without his leave having been asked. In the use of his property, as of all his other powers, he owes steady allegiance to that law of service, by virtue of the solidarity of God's universe of law; and though in managing his property he may disregard this obligation, he can never escape it.

Now, wealth must be used for service according to its own laws. Wealth is productive only as it is used as capital—that is, as wealth employed in the production of new wealth, of new values. Since wealth is "the usufruct of skill, intelligence and morality," it places its owner under obligation steadily so to use it as to reproduce morality, intelligence and skill.—*Pres. M. E. Gates, LL. D.*

"IN DEBT."

A man who attempted to raise some money on a subscription paper for a neces-

sary church out West relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in, a pair of expensive Rocky Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said that he was owing for his board, was badly in debt otherwise, and did not see how he could give anything.

"That afternoon as I went by the baseball grounds I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand, where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed.

"A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really

could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."— *Youth's Companion*.

COSTLY PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the

world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into His harvest, and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure, it is a dangerous thing to pray in earnest for this work. You will find that you cannot pray and withhold your money. Nay, your life will no longer be your own when your prayers begin to be answered."— *Selected*.

EDITORIAL NOTES.

—Letters have been received this morning (April 25, '92), from which we learn that Drs. Metheny and Balph have returned home from Cyprus, having left Mr. Stevenson out of danger, though necessarily weak, and in need of rest. Special thanks should be offered to God for His manifest answer to prayer in the recovery of our missionary, and for the grace that sustained Mrs. Stevenson under the trying circumstances in which she was placed.

—Mrs. McCarroll, of Latakia, has sent in her resignation, with the request that it be acted upon at an early meeting of the Board, and take effect at the close of the school year. Particulars will be given in a subsequent issue.

—On Monday, April 4, 1892, the city of Allegheny lost an old and honored citizen. In a ripe old age, and after many years of faithful service, Mr. David Gregg, a distinguished Elder of Central Allegheny Congregation, passed away to his reward. A trustful follower of Christ, loyal to the distinctive principles of the Covenanter Church, and always regarding property as a sacred trust, his name will be long remembered. We shall not soon forget the friendly spirit with which he met us last spring, when we called at his home and asked permission to lay before him the claims of a new enterprise. On that occasion we learned for the first time that he was one who gave, not on impulse, but on principle, governed in the disbursement of

funds by the obligations involved in stewardship. After listening attentively and with manifest interest to the story of our plans, he said: "I will give you something in October. When you go home, write me a letter, reminding me of what you propose to do, and you shall have a share in the money I have devoted to Mission purposes." Then, knowing our relation to the missionary operations of the Church, he talked of his interest in this branch of her work, the amount that he proposed to contribute towards its support during his life, and the provision that he had made for assisting to carry it on after his removal. During the whole conversation there was an entire absence of self-gratulation. In the spirit of one who had yielded himself to the Lord, he spoke of his desire for the spread of the Gospel, and that through his legacies he might bear a part, even after he was gone, in making known to the nations of the earth the claims of his Saviour and King. There was in every simple sentence the ring of genuine sincerity.

We do not know the exact amount of our esteemed father's bequest to the Foreign Missions. But we are told that it is large, at least one-third of the yearly income of property at present assessed for taxation at \$155,000. If the name, David Gregg, were called at every meeting of Synod for decades of years, the Treasurer could honestly stand up and answer "Here." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

— In the February issue we closed an Editorial Note with this sentence: "If the

advocates of a Mission to China will state clearly their reasons for urgency in this direction, and the probable source of income, they can help the Board in its efforts to reach a decision that will be for the glory of our Divine Master." This has drawn forth two articles, which we publish this month, and to which we invite the prayerful attention of our readers. The papers are worth reading.

— Since our last issue we have received the following pledges to the support of another foreign missionary:

Miss Nellie J. Murphy	\$3.65
South Denver, Colo.	
Miss Anna M. Moore	3.65
" Sadie A. Sterrett	3.65
" Ella M. Mitchell	3.65
" Mary F. Moore	3.65
Mrs. Libbie McKelvey	3.65
Olathe, Kan.	
Miss Sadie E. Caskey	5.20
Central Allegheny, Pa.	

The total amount promised, up to this date, is \$468.60. Will the young women of the Church be so good as to double that sum before the meeting of Synod?

— Our missionary, Rev. James S. Stewart, writes to acknowledge having received \$234.50 to aid in completing the new building at Latakia. Miss Mary A. Sterrett sent him the following donations of friends in Philadelphia:

Mrs. S. R. Wiggins	\$25.00
Miss Susy Wiggins	5.00
Mrs. Jessie Frazier	25.00
Mrs. W. J. Ferguson	10.00
Mr. W. J. Ferguson	2.00
Mrs. A. J. Ferguson	10.00
Mr. Sterrett Metheny	6.00

Mr. D. J. McIlhatten	\$5.00
Mr. W. J. Marshall	5.00
Mission Band, 2d R. P. Cong.	5.00
Mr. Robert Jamison	2.00
Mrs. Robert Jamison	2.00
Miss Bella Hazlett	2.00
Miss M. A. Stewart	2.00
Miss Tillie C. Stewart	2.00
M. A. Sterrett	5.00
Mr. Joseph E. Sterrett	2.00
Mr. Robert Cleeland	2.00
Mrs. M. H. Smythe	1.00
Mrs. Jane Walker	1.00
Mrs. R. D. Dodds	1.00

Mr. Thos. E. Greacen, of New York, also sent \$100 directly to Latakia, while Miss Lillie B. Joseph, of Mersine, contributed \$4.50, and Mrs. Dr. Martin, of Antioch, \$10.00.

More recently we have received for the same purpose and paid into the Treasury the following contributions :

L. M. S., of Olathe Congregation . .	\$10.00
"A Sister in Christ," Parnassus, Pa.	5.00
Mrs. D. B. Crowe's S. S. Class	12.50
North Union, Pa.	
Mrs. D. C. Martin, Etna, Pa.	100.00
Rev. Thomas and Mrs. Anna Patton	5.00

— With the above contribution to the building at Latakia, "A Sister in Christ" inclosed five dollars for the Industrial School in Indian Territory, which has been forwarded to the Treasurer.

— Rev. Thomas and Mrs. Anna Patton have also mailed us fifteen dollars for Foreign Missions, five dollars for the work in Tarsus and ten for the general fund. "Our sympathy," they write, "and prayers are with you in your work, and in an especial way with those brave missionaries who so

much need the help the Church should give them.

"If we only had the grace necessary to deny ourselves, even in small proportion, to the privations uncomplainingly borne by each missionary, the Boards would not require to refer so often to the needs of the schemes of the Church." A few days ago a letter was received from Mrs. D. S. Ervin, of Cedarville, O., covering \$20.50, a free-will offering from the Ladies' Missionary Society connected with that Congregation. As it was "left to our judgment to decide to what cause it should be appropriated," we have paid it into the general fund for Foreign Missions. A brief note from Brooklyn, N. Y., dated April 5, 1892, and signed, "Yours for the spread of the Gospel, An Old Friend," begins thus: "I suppose you won't object taking money for missionary work in the Reformed Presbyterian Church from a member of the *Central Presbyterian*. Please find inclosed \$2.00." We could more easily answer the implied inquiry of the above sentence if we knew the name and address of the writer. Nor must we forget to acknowledge another offering of one dollar from Master David Park, of 2d New York, for "the heathen children."

—Missionary Societies and individuals frequently write us for information as to the best way of forwarding boxes or packages of goods to the Missions. In reply to these inquiries, and at the request of our Treasurer, who has the honor of looking after all matters of this kind without the slightest remuneration for his time and services, we print the following general Instructions for the guidance of our friends :

Have the box securely fastened, for it has to go thousands of miles and be handled a good many times. Mark it plainly with the name of the person for whom it is intended, care of Walter T. Miller, Cotton Exchange Building, New York City. Ship, if possible, by freight, for that is much less expensive than express, but in either case take duplicate bill of lading. Keep one and send the other to Mr. Miller, with any letter of explanation that may be necessary, stating the *contents of the box*, in a general way, as dry goods, clothing, books, fruit, etc., and *the value*. This will enable the Treasurer to prepare an invoice, which is necessary when the box reaches Europe *en route*, and when it reaches its destination. Ship the box, whenever it is ready, and it will be forwarded as soon as convenient.

If these simple instructions are acted upon, it will relieve our busy Treasurer of unnecessary anxiety and trouble, lessen very materially the expense connected with an extensive correspondence, and, as far as human foresight and care can do so, secure the delivery of the goods to the missionaries.

—The Synod of the Reformed Presbyterian Church will meet at Mansfield, O., on the first Wednesday of June, at 10 o'clock A. M. The churches should be earnest in prayer for the presence of the Redeemer and King in this assembly of the Elders. The deliberations and decisions will be sure to mark an advance along the lines of missionary effort.

—THE COVENANTERS IN AMERICA.—We are very much obliged to Bro. McFeeters for a copy of his new book, "The Covenanters in America: The Voice of their Testimony on Present Moral Issues. Reasons for the

hope and work of the Reformed Presbyterian Church." We have not had time to examine it thoroughly; but, after reading the chapters on "Gospel Missions," "Evangelistic Work," and "Systematic Beneficence," we very cordially commend it to our readers. In his Preface the author says: "This volume has been prepared for the benefit of our children, that when they ask, 'Why are we Covenanters?' we can place in their hands the reasons collected and arranged for a quick and clear understanding.

"It has been prepared for church applicants, that when they are comparing the churches, with the view of selecting a church home, they may be assisted in their decision with intelligence concerning the Covenanter Church.

"It is intended also for any honest inquirer, searching after the truth; and we cherish the hope that it may, at least, reflect some of the light of a 'city set on a hill,' to shine upon the earnest seeker."

Certainly these are wise reasons for issuing such a volume.

The low price at which it is sold—*one dollar, delivered*—makes it easy for every father to have a copy in his family. Then those who are not familiar with the principles, position, and work of the Covenanter Church need not be any longer misled by the misrepresentations, in too many instances intentional, of newspaper writers, who are utterly ignorant of Reformation history, and refuse to be instructed. Let editors of secular and religious journals buy the book, and dare to tell the truth in future editorials.

All orders should be sent to Rev. J. C. McFeeters, 1511 Christian street, Philadelphia, Pa.

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74	2,400 acres, Clackamas County, Ore., White Pine and Yellow Fir, 10,000,000 feet to quarter-section,	\$ 8 per acre
75	1,500 acres, Polk County, Ore.; near railroad,	\$ 8 per acre
71	160 acres, Columbia County, Ore., Twp. 5, N., Rng. 5, W.,	\$ 5 per acre
70	160 acres, Columbia County, Ore., Twp. 4, N., Rng. 5, W., one-half mile to the Nehalem River,	\$ 5 per acre
69	4,160 acres, on Siuslaw River, Lane County, Ore.,	\$ 8 per acre
69	3,520 acres, on Coquille River, Coos County, Ore.,	\$ 8 per acre
68	280 acres, Lane County, Ore., near Siuslaw River,	\$ 5 per acre
65	160 acres, near Wells Station, Benton County, Ore.,	\$ 3 per acre
62	280 acres, Lane County, Ore., near Siuslaw River,	\$ 5 per acre
A	280 acres, on Klamath River, Klamath County, Ore., Twp. 40, S., Rng. 7, E., Yellow Pine and Sugar Pine, 5,000,000 feet to quarter section, one mile from Keno; land level,	\$ 7 per acre
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We also have a full Township of Timber Land (less four sections), one of the finest timber tracts in the State of Washington; \$15.50 per acre.

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